/27 cont./

582 4. The marriage of Karaya women to foreigners is permitted only when the latter allow themselves to be adopted into the tribe and take up permanent residence in the village concerned, a case which in Castelnau's time was not at all rare, but could hardly occur today.

593 562 Although the husband is naturally in charge as head of the family, the position of the wife is a completely honorable one. There is no trace of the degradation of women into beasts of burden, as has been falsely imputed for all Indians by analogy with the North American tribes. Certain tasks, to be sure, are performed exclusively by the women and they are tireless in fulfilling their manifold duties. The man, too, however, has his share to perform. His wife is his complete equal; he does nothing of importance without her advice. Even the chief shares his honors with his wife. Mistreatment of women is unheard of.

595 Monogamy is the usual thing. The husband, however, not uncommonly finds it necessary to take a second wife when the first one becomes too old. This is conditioned by the peculiar [582] [171] custom, widespread, it seems, among all South American tribes (2), that the young men court older women and the old

[113] 2. Cf. Im Thurn, op. cit., p. 223.

men younger ones. Perhaps the relatively small number of children can be traced to this.

847 Artificial abortion occurs, but only on the demand of the husband. It is brought about by pressing the uterus together with the hands and is said to cause death not uncommonly.

586 587 If married people do not get along, the husband is allowed to trade off his wife for that of another. Anyone who repudiates his wife cannot marry again, but is allowed to have a housekeeper.

● 684 The husband himself punishes an adulterous wife by a beating or burning her with glowing wood. Sometimes (3) the guilty one

[113] 3. Couto Magelhães, Selvagem, p. 116.

is said to be even burned to death.

/27 cont./

684 Adultery on the part of the husband is avenged by the closest relatives of the wife.

Everywhere in the social order of the Karaya the endeavor to preserve the peace of family life from any disturbance is prominent. The young people are for that reason kept under strict discipline. Virginity is highly prized and protected (4);

836 839 [113]

4. Couto Magelhães, Peterm. Mitth., 1876, p. 222.

extramarital intercourse between the sexes is punished with strict penalties and under certain conditions with death. Children originating from such relationships are not, as among other primitive peoples, likewise killed, however, but rather are turned over to the chief's care, like other orphans.

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589 [591] [936] [591] /28/ Single persons, distinguished externally from the married ones by the above-mentioned cotton bands, are not obliged to support themselves, but rather are supported by the community. Bachelors and widowers live together in a special hut and take part in hunting expeditions only when they please. Likewise, unmarried and widowed women are excused from supporting themselves. They live in the house of one of their nearest relatives.

589 736 [834] According to a communication from Couto Magelhães, the latter seem to have some freedom in intercourse with unmarried men: "There are in the Karaya villages men destined to be viri viduarum /men deprived of a wife/. These people have no other occupation, they are supported by the tribe and do not, like the others, undergo the hardships of long travels and raids. To my remark that it did not seem right to me that the community take on the support of these people, Chief Koinama replied that the peace which the families enjoyed because of this far outweighed the effort spent on their support." (Selvagem, p. 116.)

836 729 [589] For the rest, the unmarried men who wish to turn to the female sex are dependent on intercourse with the captured Kayapo women kept in half-slavery, of which among the Sambioa every village shelters at least a few. They are considered common

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

woman is punished by her husband either by flogging, or by torturing with fire brands. It is said that she is sometimes even burned to death. The adulterous man is punished by the nearest relatives of his wife. But among these people as, unfortunately, among the higher races, far greater license is allowed the man than the woman.

The Karayá seem to cherish an earnest desire to preserve the integrity of the family, and to guard it against disturbing influences of every kind. Children are reared with strictness and maidenhood is respected; and any transgression of the tribal laws regarding the relations of the sexes is severely punished—even with death, in some cases. But children born out of wedlock are not put to death, as is usually done among savage peoples, but instead, are, like other orphans, reared by the chief of the village as his own children.

The unmarried individuals, who are distinguished from the married by the previously described wristlets and armlets, are not required to support themselves, but are provided for by the community as a whole. The bachelors and widowers live together in a sort of "bachelors' hall"—a separate hut—and participate in the hunting and fishing and other occupations of the tribe only as they feel inclined. But the unmarried women, while, like the single men, not required to work, are not segregated, for they dwell in the huts of their nearest relatives. These females are allowed certain liberties with the unmarried men in order that they may not perturb the married men and their families. They are the village prostitutes. By this arrangement the single men, on the other hand, are kept from endangering family life. Women taken captive from the enemy in intertribal wars, are retained as prostitutes and semi-slaves. These unhappy females are the common property of all the men, the married as well as the single. Captive female children share the same sad fate; and probably also the children born of captive parents.

We see in these customs, the dualism of the "ethics" of the savage. They are moral, if we may use this term, only when their own well-being is at stake—when it is a question